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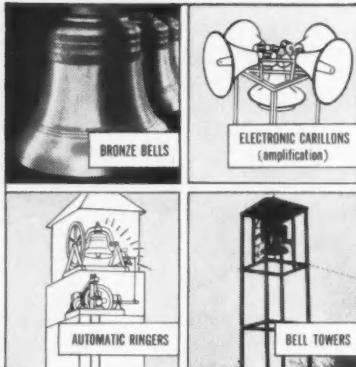
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the endorsement and less for the embrace of the culture around us, we shall be disloyal to our Lord and debilitated in our witness." The Church is never truer to its mission than when it resists the pressure to conform to the world in which it is set as a redeeming agency.

## These NEWS Times

*Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.*

**Baptists**, whose several groups add up to the largest membership among Protestants, have been urged by one of their leaders to give serious thought to unity among themselves. Dr. Homer L. Trickett of Providence, R.I., has invited the presidents of seven major Baptist bodies in this country to appoint committees for a "grand convention," launching a movement toward Baptist unity. Dr. Trickett, the pastor of Providence's First Baptist Church, the oldest Baptist church in America, in a sermon called for the union of all Baptists in the U.S., and for a return to the New Testament as a "common point of beginning" by all groups "seeking the road to unity." Committees so appointed were requested to be authorized to carry out negotiations that would be aimed at securing a significant unity of fellowship, program, and action. Other Protestants await with much interest response to this invitation.

**A new voice** will be heard in strife-torn Africa this summer. The Lutheran World Federation hopes to begin full-scale broadcast from a new African radio station by July, 1962, with test broadcasts beginning in June or July of this year. While broadcasts will not be exclusively religious, they will aim to show the relevance of Christianity to all of life, according to Lutheran leaders. News, music, and education programs will be included in the broadcasts which will begin in English, with French, Hindu, Tamil, and Arabic to be added later. This is another instance of the use of modern technological developments in extending the Gospel message.

In a parting address to the Protestant Council of the City of New York, Dr. Gardner C. Taylor, retiring president, asserted, "Our brightest days can be ahead. We must discover again and assume anew our historic stance as a 'peculiar people.' We have become too afraid to be different. . . . For the sake of faithfulness to Christ, our Protestant community must once again call men to be different, to risk contempt as being a little 'off.' Until we are caring little for

President John F. Kennedy, in a short statement to a recent Washington prayer breakfast, said he does not regard religion as "a weapon in the cold war," but that it does represent the essence of difference which separates those "on the other side of the Iron Curtain from the free world." There is a vast difference, the President believes, in America's concept of religious freedom and "the concept that the state is master and the people are the servants." While this suggestion is not new, it does represent a point of view that more and more leaders are coming to recognize: Religion is not to be used to accomplish certain political goals, nor is it synonymous with democracy. . . .

**One of the first** public statements made by the new Archbishop-designate of Canterbury is that Anglican and Roman Catholic clergymen cultivate each other's acquaintance. The suggestion was warmly received by the Catholic press of London. Those interested in closer cooperation between Protestant and Catholic communions will welcome this suggestion coming from Dr. Arthur Michael Ramsey, now Archbishop of York, who will succeed Dr. Geoffrey Francis Fisher, Primate of the Church of England, soon to retire. Clergy of the Catholic, Anglican, and Free Church in England frequently co-operate in civic endeavors.

**Dr. Ralph N. Mould**, Philadelphia, staff member of the Presbyterian General Division of Field Service, says that from the standpoint of budgets, architecture, and membership, the Protestant church is a whale of a success, but it has now become "professionalized, in-grown, and un-Protestant." Somewhere along the route, believes Dr. Mould, the Protestant movement has run off the tracks and come to mean the clergy, rather than developing the idea that all Christians are ministers and must share the responsibility of pastoral care. These sentiments echo that which many Protestant leaders have been asserting of late. When enough of our ministers share these convictions, more lay persons will become more involved in the church's life.

### the cover

*A modern Israeli fisherman stands with his catch in a boat on the Sea of Galilee. On page 7 of this issue, an important discussion about the Jews is presented by a noted Old Testament scholar. On page 20 also there is a discussion of a modern Jewish tragedy.*

# COMMENT

## Church's Business Is People

WITH ALL THE complexity of program which The Methodist Church has developed across the years, it is well, as Methodist leaders, to stop occasionally and ask ourselves, "Are we getting on with the central task of a Church?" Is The Methodist Church as a community of witnessing Christian believers faithfully carrying out its mission as a redeeming force among men? Are there times when it becomes more concerned with developing programs than persons? Is strengthening institutions more important than strengthening the individuals they were organized to serve?

To ask these questions is to answer them, for no responsible Methodist leader would insist that program and church institutions are ends in themselves. Yet, we fear there are times when it seems we come perilously close to losing our perspective at this point. We can become so caught up in our enthusiasm for church unity, for some valid social concern, promotional interest, or organizational endeavor, that these become substitutes for getting on with the central mission of the Church: the redemption of man and society. All these concerns have validity only as they contribute to the fulfillment of the Church's mission.

This mission is clearly outlined in the Methodist Order for Reception of Members: "...the promotion of worship, due administration of His word and discipline, edification of believers, and the conversion of the world." Our people are confronted (or should be) with this outline of the Church's mission each time new members are received. We need to confront ourselves daily with this outline as a means of maintaining our own perspective.

As ministers we are beset on every side by many pressures, from within and from outside the church, to give attention to this interest or that. The danger is that with so many demands we may lose our perspective on what is most important. Who among us does not feel at times that he may be majoring in the minors and minoring in the majors?

Jesus' main interest was people, individuals as individuals and as members of a society. Only in this light can one understand his life, work, and passion. God's redeeming love and grace flowed through his ministry to the lowliest and proudest of men. His ministry began and ended in this fashion. Persons, their redemption, edification, discipleship, relationships, and fellowship were his abiding concern. It is to a ministry of this nature that we have been called.

Whatever may be our program concern for the moment, we must not lose sight of the centrality of persons in the program. It is only then that we are getting on with the real business of the Church.

## Pessimism, Optimism, and Hope

DOOM PEDDLERS have never been very popular. And for obvious reasons. Who wants to buy doom?

Thus, when the concept of hell was wrenched from our theological thinking earlier in this century, we heaved a collective sigh of relief. Happiness was reintroduced into the Christian message and we were glad to have it back.

Now come the existentialists and the playwrights and the novelists and the scientists, and we are no longer sure all is happiness. Doom is back with us again and we are again resisting its presence. Prosperity has lulled us into an optimism about man's condition and his future, but the emptiness of life has begun to sneak through the split-level developments and remind us that a higher gross national product doesn't necessarily provide a joy for living.

So what are we to do with the doom peddlers, those folk who insist they are describing our generation when they talk about emptiness, meaninglessness, guilt, and fear? We should listen, for they are bringing us again to an emphasis on man's condition that has always been essential to a full understanding of the faith.

Jaroslav Pelikan's new book *The Shape of Death* (Abingdon, \$2.25) begins with these words: "The core of the Christian faith is pessimism about life and optimism about God, and therefore hope for life in God." This is sound and it is certainly in harmony with the New Testament. Jesus was never optimistic about life lived apart from God. His was a message of ultimate hope when a man's total existence was centered in God.

Christians, therefore, have always been conscious of doom when it comes to a description of the human predicament. It is because of our pessimism about life that we found no hope until God—about whom we are optimistic—chose to provide salvation for us in the Christ event.

It was this pessimism about life and optimism about God that led Cyprian, bishop of Carthage in the third century, to write to a friend:

"... It is really a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

We are not peddling doom. We are peddling hope. But no one buys hope unless he is convinced of doom.

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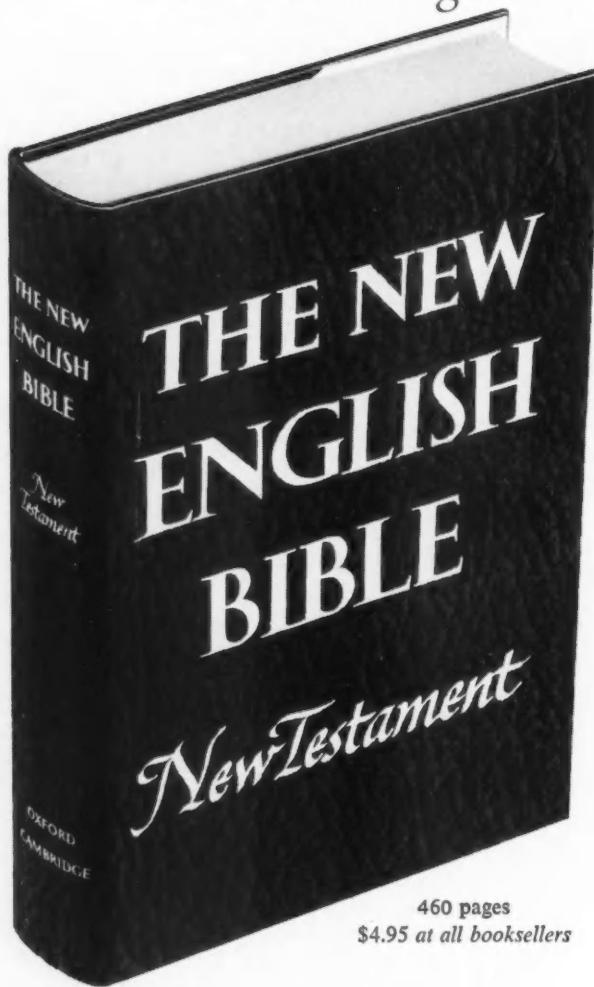
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# OPEN Forum

## LETTERS TO THE EDITORS

### Succeed or Crumble?

EDITORS: Will Methodists and Episcopalians Get Together? [Jan. 5, p. 10] by Charles E. Rice was timely and very interesting.

However, he went too far in his discussion of the differences between the two churches in matters of liturgy. The reference to ordinations was indeed apropos. But why didn't he bring up the vital difference between Methodists and Episcopalians in the matter of social drinking and related matters. Our attempts at union will succeed or crumble in this most significant area.

REX D. KELLY

Methodist Church  
Basehor, Kan.

Editors: In reference to the article by Charles E. Rice, I question the lack of bias on the part of the author. Without being defensive, I find difficulty in not feeling that Mr. Rice feels the ultimate solution to be for a return to the fold, with forgiveness for our folly being the "humble" contribution of the Episcopalians.

With so much positive to offer to conversations of union, it seems a little sad that this contribution was chosen as representative. There are major differences that must be overcome before union can be talked of seriously, but I hope I am not naïve in feeling we Methodists are not completely guided in our searchings by what is "pretty" or "impressive."

Historical tradition is not our God. If it were the Reformation would have died long ago. As important as it is, it must not substitute for our ever-present search to become the Body of Christ. As offensive as it sounds to some, we must all humble ourselves if we are to recapture the New Testament Church, the Church over which Christ is Lord.

Recognizing that the problems brought forth are real, I remain disappointed in their presentation and the implied solution.

J. BENTON WHITE

Wesley Foundation  
Lincoln, Neb.

We have long since given up in our search for a Methodist who could be termed "representative." One criteria for our authors is that they be "responsible,"

as well as Father? How could God justify such a one? And therefore is not condemnation an awful possibility?

Our human predicament cries out for a divine Savior. May we believe on and accept Jesus Christ as our divine Savior and Lord?

T. N. KITCHENS

Center Lebanon Methodist Church  
Oneonta, Ala.

EDITORS: With great grief I read Earl Furgeson's article.

In all kindness I say it is a sad day in the history of Methodism when such unbelief is found in the heart of a professor in one of our seminaries. One wonders how a person with such a theology could be associated with a Methodist seminary. Much of this article is in violent disagreement with the second of our Articles of Religion, which Article relates itself to Jesus and his ministry. . . .

Without the sacrifice of Jesus Christ not one of us could either be "born again" or sanctified wholly.

MASON LINGLER

Bellview Charge  
Brookville, Penna.

### Good Question

EDITORS: In *News and Trends* of your Dec. 8 issue [p. 24] there appears this statement:

"Bishop Donald H. Tippett of San Francisco reported that only 872 fully ordained men entered the church in the U.S. in 1959, against an annual need of more than 2,000. That means that there were 8,385 churches left without regular pastors."

In the face of this desperate need we read in nearly every issue of the *CHRISTIAN ADVOCATE* and *TOGETHER* where fully ordained ministers are being taken out of churches (maybe I should say "being asked") and placed in some administrative position to work with some Board or Commission of the general church.

Why don't we fill these administrative positions with laymen who are just as competent as ministers, and in some cases more so, and thus leave the ministers in the churches where they belong and for which they are trained?

RUSSELL C. LAWRY

Dallas Methodist Church  
Dallas, Pa.

EDITORS: Is there really a shortage of ministers in The Methodist Church? There are hundreds of ministers retiring at 65 who are able to do effective work. In many conferences from 10 to 20 per cent of the members are in special appointments. Why does this situation receive little consideration from church leaders?

CLARK R. YOST

Eldorado, Ill.

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# Why Don't The Jews Accept Jesus?

*The question is often asked . . .  
And the answer may surprise you.*

**A**BOUT THREE years ago I encountered an arresting Jewish reaction to Protestant Christianity in America. The director of the Hillel Foundation for Jewish students at a state university in the Midwest was seeing me off at the airport after my participation in a special program which had been held at his center.

He was a highly cultivated European who had begun his career as a Sephardic rabbi in Amsterdam, where his roots were centuries old. But the storms of violence and hate produced by the Germans of the Nazis had uprooted him and blown him abroad, first to England and then, finally, to this small university city in the Midwest.

While we waited for the plane I asked about his new life there, and about his relations with the Protestant clergy, who were numerous on and about the campus. He told about their cordiality and friendship. They included him in many of their social activities and practical vocational concerns. The rabbi was most appreciative of this, but he was also confused and troubled by what close contact with his Christian colleagues had taught him about them. He elaborated on this at some length and then concluded: "So it seems to me these Christian ministers are teaching Judaism, though they don't know it."

The ministers in question would have been amazed. After all, they "accepted" Jesus. The New Testament was their primary resource. They used the Our Father as the model for all prayer. They cited the Beatitudes of Jesus as the most perfect preface for human brotherhood ever uttered. And they appealed to the life and teachings of Jesus to teach their people to live humble, faithful, and dedicated lives. Jesus stood at the center of all they did.

The rabbi, on the contrary, like all

Jews, never used the New Testament and probably seldom referred to Jesus. Moreover, the Christian relationship to God was personal and individual, while the rabbi was bound by the ties of communal covenant that exhibited itself in a cultic culture and was marked by particularistic features such as circumcision, diet, and holy days. What could the rabbi mean by saying that they were teaching Judaism?

Perhaps the answer lies in an answer to still another question: "Why don't the Jews accept Jesus?" The simplest and truest answer to this rather traditional query is: "They do." The rabbi has no difficulty accepting the Jesus that he found discussed and followed by the Protestant ministers on his campus. A student of mine once told me he thought Jesus was "the best Jew boy that ever lived." Nearly all Jews who have seriously looked into the matter agree with him, but they still think Christianity is a big mistake.

A generation or two ago teachers of

*J. Coert Rylaarsdam is professor of Old Testament, Divinity School, University of Chicago. He is author of the exegesis section on Exodus, The Interpreter's Bible, Volume I (Abingdon, \$8.75).*



the New Testament in our seminaries often sought to establish the distinctiveness of the Christian faith by appealing to the moral qualities in the life and teaching of Jesus in the Gospels—for example, his love, forgiveness, sincerity, humility, faithfulness. Cain sought seven-fold vengeance and Lamech seventy-seven (Gen. 4:24). Moses curbed this to "an eye for an eye." But Jesus taught men to return good for evil, and when his disciples asked him whether they should reverse the Cain standard by forgiving seven times, he told them to reverse even the standard of Lamech and forgive seventy-seven times (Mt. 18:22 RSV:margin).

In the story of the ethical purification of the human spirit the Jesus of the Gospels was both the norm and the goal. Great Jewish apologists, such as Claude Montefiore, agreed fully. They hailed Jesus as the "finest flower" of Judaism, but they quietly reminded Christians that all the ideals and values his life represented, often summed up in the Golden Rule, had been taught and treasured by the Judaism that nurtured Jesus.

Yes, the Jews do accept Jesus. But they do not accept Jesus Christ. And since Christian faith and the New Testament confess Jesus to be the Christ the Jew rejects both.

What disturbed the rabbi about his Christian colleagues at the University was that he thought they looked at Jesus by the light of Jewish faith rather than in terms of the New Testament which confesses him as Jesus Christ. This difference we must explore.

Both Jews and Christians confess God as the living God. He is "the God who acts," and the Bible is the book that bears witness to his great deeds. In the Bible the meaning of everything, whether in the world of nature or of men, depends upon the action of God. He is Creator

of heaven and earth; the Ruler of history. When we look at it as a drama we notice that there is only one central character, one hero in the Bible, and that is God. He creates and destroys; he begins and completes; he judges and redeems; he uses the world as the scene and means of his deeds, and men as his servants.

This confession of God as Lord and Redeemer in the Bible is always related to particular historical events. Thus, in the Old Testament, Israel's escape from slavery in Egypt evoked Israel's faith in God as the Redeemer of his people, and the Lord and Judge of all tyrants. When we read carefully the first 15 chapters of the Book of Exodus we notice that it takes the form of a titanic struggle between the living God and the Pharaoh. The prize of the contest is the possession of Israel, and when the Lord conquers, Israel is delivered from the service of the Egyptian to become the servant of God. Israel's faith confesses the revelation of God in an historical event of Redemption and election. God had made himself known in the life of Israel.

In the Old Testament the Exodus was only the beginning; the goal was peace, prosperity, and security in the land of Canaan. For Israel's faith in the Old Testament, and for Jewish faith today, the purpose and goal of all the acts of God is the establishment of his Kingdom. Insofar as it relates to men this Kingdom is to express itself as a real society on earth, a society of equity and goodness in which all men participate and in which, under God, the whole potential of human life will be realized.

Israel, the Elect One, is the first installment of this Kingdom, therefore, for Jewish faith, Israel never can die or cease to be. Israel, the Elect One, the ancient community of faith, is the indispensable link between promise and fulfillment. And the fulfillment must take a material and temporal form, a "good society" on earth that includes all men. Judaism is relentlessly this worldly in its aims and hopes. The deep social and civic concerns, so characteristic of Jewish citizens, can be traced to the cry for justice first issued by Israel's ancient prophets. And what keeps this cry alive century after century, despite persecution, hate, and ostracism, is the prophetic faith in the coming of the kingdom of God on earth through Israel's obedience to God, an obedience which is a means to an end.

Hope is the greatest word in the vocabulary of the Jew; not love, as for the Christian, but hope, and in Hebrew the word also means "wait." Hope is a duty and a dogma. The warfare of faith is the battle of hope. Waiting is the virtue of Jewish faith, par excellence (Pss. 27:14; 37:7; 130:6). For the Jew all life can be summed up in that single word, "wait." It contains all the joy and exhilaration of faith, all the zest and purpose for living.

It is glorious to wait, for you are wait-

ing for the coming of the kingdom of God. To be sure, the centuries try one's patience, and beginning with Jeremiah the delay is shrouded in mystery. Faith and expectancy are mixed with agony, and the Jewish face bears the pain of all the ages. The promise of history is matched by its tyranny. Yet the pilgrimage of hope continues; some day the stump of Jesse will bloom again and the reign of God will come.

For the Christian, as for the Jew, God is also the living God who acts. And it is the distinctively Christian confession that he acted in the life, death, and Resurrection of Jesus, who is, therefore, Jesus Christ. And what the New Testament confesses is that in his deed in Jesus Christ God conquered sin and death. These disputed the power and goodness of God just as the Pharaoh once did, but God conquered them in his action in the

The prophets of old had spoken merely as God's messengers and the scribes spoke only as the guardians and expositors of a body of teaching already given to Israel in complete and definitive form. But Jesus spoke as one who had authority in his own person. He could criticize the traditional law and add his own commandments to it and speak of his words as the solid rock on which every human life must be built. It is little wonder that the people were surprised at his manner.

—ROBERT C. DENTAN in *The Design of the Scriptures* (McGraw-Hill)

obedience and death of Jesus Christ, and so in him achieved the goal of his purpose. The Christian says that the promise is fulfilled; the kingdom of God, for which the Jew labors and waits, has come; love displaces hope as the great word in the Christian's vocabulary.

But the Jew does not accept Jesus Christ, for the kingdom of God as realized in him is utterly different from the form of fulfillment for which the Jew waits and hopes. In response to the Christian proclamation that the kingdom of God has come he says: "Nothing has changed." Then he points to the fact that there is as much hatred in the world now as before Jesus lived; men are as cruel and deceitful as ever; the weak still suffer at the hands of the strong; and if mankind has increased its capacity for good it has equally increased its capacity for evil. Jesus was not the Christ, says the Jew, because God's will is not done on earth; he was a prophet whose life and teaching are a norm and goal for all of us.

Israel, as the Elect One of God, never dies; she lives as an historic community. Jesus Christ, also the Elect One, dies and

ascends to God the Father. For the Jew the sign of God's rule is Israel alive in history; for the Christian it is the Cross and the Resurrection-Ascension. For Israel, it is Jerusalem on Mt. Zion; for the Christian it is the "new Jerusalem" coming down out of heaven. For the Jew, man's destiny and fulfillment, his peace, takes the form of an ideal society. For the Christian, man's destiny and fulfillment no longer has a form of its own and can only be affirmed in terms of his confession of the full adequacy of God (Rm. 8:37-39; 11:33-36), a matter St. Augustine summed up in his memorable words, "In his will is our peace."

The Jew thinks that Christians have a more "other-worldly" faith than he and, in a sense, this is so. For the Christian the realization of human destiny has already occurred in Jesus Christ, in whose death and Resurrection he confesses that man's sin and man's death, the insuperable barriers to full and everlasting fellowship with God, have been conquered. Man's personal and ultimate destiny no longer depends upon the outcome of social programs and historical goals, be they economic, cultural, or political. The Christian is, indeed, responsible for the life of man in time, but, however, he deals with this responsibility, it takes the form of a proclamation of or a thanksgiving for the end achieved in Jesus Christ rather than as a means to the end. The Jew is quite right in pointing out that the characteristic failure of the Christian in relation to social ethics is irresponsibility and evasion of duty; it is probably also true to say that the characteristic Jewish weakness in this respect is a tendency to fanaticism.

The rabbi thought that his Christian colleagues were teaching Judaism. What he meant was that they were "waiting" for a kingdom of God in the form of a good society. They defined human destiny as something separable from the fullness and adequacy of God. They were "this-worldly" in Jewish terms. They were socially responsible for the sake of an end to be won, rather than because of the salvation given in Jesus Christ. They accepted Jesus much as the rabbi did, as a leader and guide, even though they made more use of him. Like the seminary professors of a generation or two ago they appealed to the human character of Jesus as the cue to the distinctiveness of the Christian's faith.

But the rabbi felt they did not accept Jesus Christ any more than he did, and for similar reasons. They would, of course, have been distressed at his evaluation and protested it. But he had observed them carefully for quite a while and may have known better than they what really propelled their ministry. Besides, human nature, Jewish and Gentile, does not rebel at the "acceptance" of Jesus, but to accept Jesus Christ always goes "against the grain."

# IT'S HIGH TIME FOR A Low-Brow HYMNAL

by Roy DeLamotte

WITH HEAVY heart and leaden fingers I have just filled out a lengthy questionnaire on *The Methodist Hymnal*. As a man who can take his Bach straight and would brave blizzards to imbibe Beethoven, I am one in heart with the long-haired aesthetes who thought these questions up. Together in Heaven someday we shall swoon over our high-fidelity records while, far below and happily unheard, all Hell rocks and rolls.

But as one who marked his X in the box: (x) Two preaching places, and (x) rural and small town, and (x) 10 to 20 years as a pastor, my pen hand was bowed with woe. For I have been gnawed by suspicions that the boys on the general boards do with our letters exactly what we do with theirs, namely,

drop them in the trashcan with a pale and lofty smile.

What with higher postal rates, couldn't all that stamps and stationary money be used for something constructive? How about a "Suffrage Committee for Suffering Saints," aimed at giving local pastors a vote on programs, pamphlets, canvases, and even hymn-tunes sent down for their alleged use from our astronauts in Nashville and Chicago?

As the men who'll be calling the tunes and urging on the sanctified sopranos and twice-born tenors of tomorrow when the choir director is ill, peeved, or just never got nominated, we find the Hymnal Committee soliciting our opinions, but neglecting to confirm that our votes will be noted. ("What! Votes for that rabble? Why, half of them quit school after only four years' college and three years' seminary!"

And, speaking of board men, if the statistical sleuths in Evangelism are still accumulating clues as to who killed a once-growing denomination—or at least stopped it dead in its tracks—I suggest they direct their private eyes to the Hymnal. Only the Southern Baptists will ever know how many good Methodists sat through one too many renditions of *Te Deum Laudamus* and quietly slipped off to the local Baptist church to wash away their inferiority complexes by total immersion.

If we have actually decided that John Wesley was only thinking of "middle and upper" when he originated his famed "classes," let's say so and be done with it. But if we still have hopes of preventing our once dynamic denomination from being strangled forever in a white collar, we need to learn to face and live with some unfracturable facts. Here are a few:

(1) Aesthetic values are at least in part subjective. What lifts the soul and scalp

of the conservatory grad may leave the unwashed neck and heart on the back pew colder than a doctoral dissertation. If a devout Methodist gets a bang out of belting out, *In the Sweet Bye and Bye*, I for one shall not insist that he sing instead that good, old-fashioned hymn of A.D. 1336, *Alla Trinita Beata*, and thus drive one more cultural black sheep straight to the dubious endearments of Perry Como or Tennessee Ernie—who sells hymns by the millions while Methodists number converts by the dozens. Granted that the subjective effects of Gospel songs are not always perfection, many of us have concluded that enjoyment, vigorous participation, and fellowship are still preferable to a resentful silence.

(2) While music may be a matter of principle with the classes, it's a matter of taste with the masses. The final word on that must still remain, *De gustibus non est disputandum*, which can be freely translated, "Don't monkey with the mores," or even more freely, "If you can't lick em, join em!" We've been trying to lick em for the past quarter of a century; I wonder what would happen if we tried joining 'em for the next quarter? Historians say Rome was shocked at Luther's ideas, but trembled at his hymns, which, incidentally, were often set to pop tunes of the day. Those Wesley Brothers didn't do too badly at swinging a few lowbrows into the Kingdom, not to mention Moody and Sankey. In a word, church history is on our side—or at least I'm sure it would be—if we'd only stop kicking the old boy in the whiskers.

(3) The primary aim of worship is not to polish men's grammar, whiten their blue denim collars, or alter their hair-dos from flat-top to Philharmonic leonine. It is to bring them an experience of God through Christ. As a confirmed Wagnerian, I too would that all might become such as I am, but to those who are weak on Wagner, I must be willing to become weak, that I might by all means save some.

Furthermore, it takes far more than three licks per Sunday to mould a Fabian fan into a Beethoven buff, and even if we pastors had the ability, we just haven't the time. Most of us fall into bed at night with 10 things still undone, including our own soul's salvation, and our cholesterol is as high as our income is low. We are preachers, pastors, psychoanalysts, and public-relations men among a dozen other things, and now, dear Hymnal Committee, between rounds you want us to make like Leonard Bernstein and double as roving ambassadors for the Met. Many thanks—but your hymnal will have to sell itself; right now I'm peddling memorial plates to pay for the new church roof and guttering.

But today's Gospel hymns, we are told,



Roy DeLamotte—no lowbrow he—has a Ph.D. from Yale University. He is presently serving as pastor of the Louisville-Mentor (Tenn.) circuit. We invite lowbrows and high-brows alike to write us your own opinions concerning the revision of The Methodist Hymnal.—Eds.



MRS. ANNE JORDHEIM, a minister's wife in Mondovi, Wisc., recently wrote us her views on keeping the minister healthy. Here's what she has to say:

"A happy, adjusted parsonage wife once told me, 'Had I known what would be expected of me as pastor's wife, I doubt that I'd have had the courage to marry my husband!' And her explanation indicated that she was thinking of her responsibility for her husband's health.

"That set me thinking and I came up with this description of what seems to me is the wife's task.

"She is his nurse. Sometimes she may feel like a watch-dog, because she must try to see that the pastor gets eight hours' sleep. Also, she must do what she can to make sure that he gets fresh air and exercise. He must have regular meals and an adequate diet. And, more important by far, she must create a happy, harmonious family life for him.

"Serving as a health promoter is not easy, especially if she has children, too. But, no matter how big her family, or how important her parish obligations, her life must be geared first of all to the profession of the minister.

"It is often up to the minister's wife to help her husband plan a day off each week. It is she, too, who must put a foot down if engagements come up which can wait—even though there always will be some parishioners who won't recognize this need. She may be powerless to fight committee meetings scheduled for the night of his day off, but she can let her husband sleep late that morning, and see that at least part of the day is given to leisure, and not chores around the house.

"A day off in our family means that the minister can spend more time with his children, which, exhausting as it may be, is good for his mental health.

"Many young families do not have the means to take a real vacation, but just getting away from everyday routine is relaxation. It should be opportunity, too, for the minister to take up one of

his hobbies again. My husband likes carpentry, and during vacation he may make a bookshelf or a picnic table.

"The minister's wife is also his counselor. Although she is not usually a theologian, she can do much to help her husband maintain his mental health by counseling him on his preaching methods. I never read, thus never criticize, my husband's sermon ahead of time. I do not wish to leave the slightest imprint on his work; it must be his own. Afterward there is ample time for discussion with some knowledge of listener reaction. Flattery from others is taken lightly. But if I praise my husband—or vice versa—we know this is genuine and sincere.

"To the frequent question, 'Should a pastor's wife do any counseling of parishioners?' I answer both 'yes' and 'no,' depending upon the circumstances. As a former maternity nurse, I have done a lot of counseling. It is certainly easier for a young bride to confide her innermost marital problems to a pastor's wife who has had children of her own and helped many babies into the world, than to a man, even a pastor. My husband has often suggested this procedure.

"The minister's wife is also his associate. But she needs to remember that a congregation resents a bossy pastor's wife. Such a wife does not contribute to her husband's mental health.

"As I see it, she should be neither a superior nor a subordinate to her husband, but rather his associate—the kind who keeps in the background, but is always ready to pitch in if needed.

"But why should wives of pastors always be brave, cheerful, content, submerge their feelings when lonely, ill, or discouraged? I have learned that if I trouble my husband, who already has other people's burdens to carry, with my personal complaints, I only make matters worse for him. And certainly that is not my intention at all. My goal is to keep him healthy."

And we think Mrs. Jordheim has made some sound suggestions.

—MARTHA

are offensive theologically. Many undoubtedly are, and too many more can be sung with eyes full of tears, hearts full of prejudice, and pockets full of money. But concerning others one is tempted to ask, "Offensive to whom?" I grant that they're often couched in scriptural terminology, but then, alas, so is much of the Bible. And as I grow older, I seem to find their theology less and less repugnant. (Has the "tragic dilemma" of the "existential predicament" brought me at last to an "I-thou" showdown with the Bible?) Also, just how many hours of theology—classroom and sickroom—show up on the transcripts of our heresy-hunting hymnologists?

To sum up, it is plain that the men on the Hymnal Committee are men of integrity, moved by a sincere desire to promote the worship of God. Their questionnaire reveals obvious awareness of the problems stated above. But their very integrity makes it difficult for them to betray the highest and best cultural values they know, even in the interest of bringing to Christ those common people who heard him gladly. They therefore attempt to escape a painful and sometimes necessary choice by identifying cultural and religious values, by making music a matter of principle instead of a matter of taste, by denying that with an average congregation the best music may sometimes do actual harm and the worst music do a little good, by radically overestimating the educability of popular taste, and perhaps by being reluctantly content to see Methodism save only middle and upper class souls if thereby we can also save good music.

And so with sadness I mail back the latest questionnaire from Bureaucratic Bill to Grass-roots Gus. For, much as I love every board man, however exalted, as a person having infinite worth, some strange destiny has apparently fated us to be foes as mortal as the mongoose and the cobra. In fact, I never see that statue of Lacoön (isn't that the one of the big guy in the Bikini all bogged down in the boa-constrictor?) without thinking of some country parson, stout of heart but scant of academic armor, struggling in the toils of our ever-benevolent bureaucracy.

For the day is not yet when the man with the diploma can comprehend or accept home truths from the man with the hoe. I fully expect that in our next hymnal the conscientious masters of music will have dutifully snipped the last tenuous ties that bound the heartstrings of the common man to Methodism—our *Gospel songs and hymns*. And in 1990 they'll mail us another, similar folder of questions, earnestly and sincerely striving to find out what's still wrong with our Methodist hymnal.

Only this next one won't need any boxes on it for rural, small-town, and circuit.

# The College Catalogue As a Counseling Tool

By Orlo Strunk, Jr.

**Some questions to consider when students come to discuss future campus plans.**

**C**ONCERNED parents frequently turn to their ministers for counsel when their children are ready for college. Students, too, want help, and the minister who is a wise counselor will turn to the college catalogue.

The college catalogue is, in a real sense, the face of the educational institution. The minister, using the catalogue, can find answers to some of the following important questions:

*Is the college accredited?* Though there are many accrediting agencies, the

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pastor will want to discover whether the college has been accredited by the regional accrediting organization.

If the college catalogue is silent on this point, the minister should write to the director of admissions or the dean of the college.

*Is the faculty competent?* The college catalogue offers help in making an evaluation, when it says of Robert S. Johnson:

Robert S. Johnson, professor of history (1941). A.B., Dickinson College; M.A., Southern Methodist University; Ph.D., Duke University.

This information tells the minister that Dr. Johnson holds three academic degrees, representing anywhere from seven to ten years of study beyond high school. He holds the highest degree it is possible to obtain, the doctorate of philosophy (Ph.D.). He has been with the institution since 1941 and is now a full professor.

Of course, Dr. Johnson may still have his faults as a teacher, but with his extensive training and experience there is every likelihood that he will be competent.

The minister should, however, remember that academic degrees are only one factor in determining faculty competency. Visiting the campus and meeting some of the professors will help determine their ability as teachers as well as a number of other things.

*Are the facilities adequate?* Catalogue descriptions are hardly sufficient, and a college is not to be judged by its buildings. But the buildings do frequently symbolize an institution's progress or lack of it.

By the same token, an examination of college facilities may give a clue to the general orientation of the college. An elaborate gymnasium and athletic field, along with an inadequate and dingy library may say much. And in this day when science is highly valued it is important to have up-to-date, well-equipped laboratories.

*Does the curriculum meet the student's needs?* Invariably, the catalogue lists all courses taught. The listing is broken down into departments or divisions, such as the Department of Philosophy or the Division of Physical Sciences. There is also a description of the courses, so that the counselor who has a pretty good idea of what his counselee wants can help him evaluate the curriculum at a particular school.

If, for example, the young person has decided to become a teacher, the minister gives careful study to the Department of Education. How many professors are in this department? What degrees do they hold? Are there enough courses listed so that the student can prepare himself adequately? Is the college accredited by the state Board of Education? How many

students graduate each year with a major in education? The catalogue helps answer.

If the young person has not yet decided what he wants to study, he may get some valuable pointers from the catalogue. He can see what is required to graduate, for instance, in pharmacy. If he is undecided as to his vocational goal, he should find a college that is strong in as many departments as possible. In this way, when he does make his decision, he will be in a school which will be capable of meeting his needs.

*How much does it cost?* A chapel speaker once delivered a sermon called, *There's No Such Thing as a Bargain Education*, and he was right. You get what you pay for.

Parents should be encouraged to consider not only tuition cost, but the item called "fees." Frequently the college with low tuition has a string of fees which balance up.

*Does the college care about the student as a person?* Probably no catalogue in print can give an adequate answer, but here again there are certain signs to look for: Is there a counseling office? Is there a testing service? Is there a campus newspaper? How many and what kinds of student organizations are there on the campus? Is there a student government? What kind of recreational facilities are available? Are there scholarships, workshops, and other financial aids available to the student?

The answers are in the college catalogue, but again the real answer can be found by visiting the campus, talking with students, faculty members, and college administrators.

*What are the objectives of the college?* Some years ago a psychologist devised one question that was designed to tell him much. It was: "Who are you?" He found that most people, if honest in answering the query, told about the things they valued most.

If, for example, a respondent said, "I'm the father of two wonderful kids and the husband of a devoted wife," the psychologist knew immediately that this person valued highly his family and family life.

In the same way, the list of objectives printed in the catalogue gives a good idea of a college's values and even of its personality. Sometimes these objectives are vague and limp. Sometimes they are clear and strong. They should be read and studied carefully.

If the minister finds that his counselee disagrees with the objectives, he should help him look for a college more in line with his thinking.

This is the kind of information the minister can glean from the college catalogue. Sharing it and interpreting it with parents and prospective students can be a significant part of any clergyman's ministry.

# CUBA'S Tragic Reform

*After moving from one nightmare into another,  
an American neighbor faces an uncertain future.*

Dr. James Ellis



*A romantic group of islands only 90 miles from the continental United States has become a gathering point of fear, hatred, suspicion, and death. Cuba's glorious revolution now appears to be breeding another revolt against Fidel Castro, once hailed as a 20th-century messiah who had freed Cubans from the dictatorship of Fulgencio Batista. What has happened to the Church during the years of change under Castro? We asked Dr. James E. Ellis and Miss Marian Derby, to discuss this with a panel of church journalists at Buck Hill Falls, Pa. Dr. Ellis is executive secretary, Latin American countries for the Division of World Missions, of the Board of Missions, and Miss Derby is executive secretary, Latin America, in the Woman's Division.*

**DR. JAMES ELLIS:** To understand the present revolution in Cuba we must go back to the last years of the Batista regime—especially the last three years. Special privileges and dictatorship are the words that characterize that period. Buildings were constructed and large amounts of money were spent, but the average person became poorer and poorer and an increasing number became unemployed. There was a tremendous reaction on the part of many people. As opposition grew, naturally the government tightened its forces, increased the size of its army, increased the salaries of its army officers, and then began persecution of those who did not favor the government. Before long, the prisons began to be filled with political prisoners. Many were sent to the Isle of Pines prison and frequently their families didn't know where they had gone, or what had happened to them. In some cases prisoners discovered later that members of their families had been executed. A large number of people, especially young men, disappeared over a long period of time. Many, many times no trace was ever found of them. Now that, of course, generated fear all over the island. The Batista regime watched very closely all signs of opposition, and when Castro came into the country the first time with a little force, he was made prisoner. Largely through the efforts of a Roman Catholic priest he was freed, and managed to get to Mexico. When he returned with his little group and they began to

assemble up in the hills, it did not take long for this to catch the imagination of many of the Cubans. Young men began slipping away from their families to join the Castro forces.

A large number of school buildings were put up by the Batista regime. The last time we were down there we were shown school building after school building—all empty. These buildings were show places for tourists that went down, but no children were being educated there. Many other things had been done just for show. There was an enormous amount of graft. Along with that, the sugar economy regime was something terrible to work against. Some large sugar mills provided employment for only about 3 or 4—and in some cases 4½ months of the year. The workers received low wages, and had to live 12 months on what they made during those few months. No attempt was made on the part of the Batista government nor on the part of big business concerns from the United States, nor by the United States government, nor its ambassadors, to try to sit down together and say, "Isn't there something we could do to help work out this economy problem so that employment for 12 full months could be guaranteed to these workers?"

**Dr. Ralph Strody:** *What about today? What's keeping the economy going? What jobs are giving the people a living now? Is there a dole from the*

*government to the poorer people—the people who have no jobs? How are they having any income? Where is it coming from?*

**Dr. Ellis:** Some are living on reserves they've had. Some of the factories are producing. Some money is coming in to them in one form or another—from Russia and from Czechoslovakia and from China. How much is hard to tell. Then, some money has been coming in from the people of Cuba who have had reserves in banks. As the government has taken over these banks, they've taken over the reserves. But all the reports that we are getting say that the economy is getting worse every month. They are having to reduce salaries. However, when you realize that many of these people barely subsisted anyway, many of them are a little bit better off than they were before. The middle class and the upper class are distressed because there is nothing to buy even if they had the money. Some of them have considerable Cuban money hidden away. All who could do so took their money out of the bank and have hidden it. But they say now there is little to buy even when they have money.

**Mr. Edwin Maynard:** *How much is a peso worth on the free market now?*

**Dr. Ellis:** On what I prefer to call the international market it is about 26 cents. That was the last quotation I saw.

Miss Marian Derby



**Dr. Scott Allen:** It has been estimated that at least 75 per cent of the Cuban refugees, who recently have come to the United States, are either professional persons or skilled workers. If this is true, what are some of the immediate and future effects on the Cuban economic and social life?

**Dr. Ellis:** I think it is going to cripple the life of the country considerably. I'm not at all sure about there being 75 per cent, but it is a large number. It will certainly cripple the medical work, but it's too early yet to see how much. I think the Cuban government will bring in doctors, engineers, and many professional men from Czechoslovakia, China, and Russia—they are doing this now—also officers in the army, technicians, and other well-trained people. These will help protect and boost their economy. Now, when it comes to the social life, I think there is going to be a great transformation after this goes on for a long period of time.

Personally, I am getting rather pessimistic about any thought of overthrowing this government any time soon. The only chance would be an uprising inside the country, and with as many technical people, army officers, and people from the outside drilling the militia and giving them the finest kind of arms to fight with, it's doubtful that this group is going to be able to get together and join the underground. There is a well-organized underground in Cuba; there is no question about that. Many of the professional people who have gotten out of Cuba belong to this underground. Now, however, the Cuban government is not giving permission to professional people to leave the country. Unless they risk their lives in almost any kind of boat it is hard to get to Key West or Miami. Of course, they are doing a good deal of that.

**Miss Derby:** I think we all have to realize, Cubans realize this too, that they are never going to be able to go back to what things used to be. A lot of the reforms that were begun were very important reforms and somebody is going to have to carry them on. People with money who are dreaming of going back, and getting their industry or their investments back are just dreaming. They are going to have to go ahead from where they are now.

**Dr. Leland Case:** Miss Derby, your comment leads into a question that has been troubling me. Isn't this revolution primarily an agrarian revolution? Doesn't it actually start with the oppression that has been common to so many Latin American countries extending far back in history whereby a few people own a great deal of the land and the workers on the land are little better than serfs?

**Miss Derby:** Certainly land reform measures were very much needed in Cuba, as in many of the other Latin countries, and at first Castro's agrarian reform ideas were enthusiastically received.

**Dr. Case:** By whom?

**Miss Derby:** By Protestants, for instance. By many university students who had the idealism of youth. I remember hearing some of our missionaries working in rural areas telling about the enthusiasm with which this was all received. How wonderful it was until they discovered how it worked out. One of our missionaries told of a man with a small farm, who allowed a couple of families to come in and live there just because they didn't have any other place to live. According to the new law, the owner had to share his property with these two families who were living on it. And this didn't suit him. As soon as it began to hit people, whether they were large land owners or small land owners, then they didn't like it.

**Dr. Case:** Do I understand correctly that it is a part of the Castro revolution that the land possessed by the large land owners is now broken up into small ownerships?

**Miss Derby:** No. I think this was the idea given out originally. But what they did was to form what they called co-operatives which were actually government run, government controlled—policies and plans, everything, dictated from the top, so that people in these places really just have a new ruler instead of having the land that they had hoped to have.

**Mr. Maynard:** When your principal crop is sugar cane you cannot have agricultural reform in the sense that you can in some countries. You can't, I wouldn't think, grow sugar cane efficiently on the basis of small holdings. Isn't that a part of the problem?

**Miss Derby:** I think that is very much a part of the problem. But there are a good many parts of Cuba where they have fruit growing. There are citrus

farms, tobacco interests, and cattle. All farming is not sugar.

**Dr. Case:** I'd like to pursue this thought with another question. If the land hunger of the people is not satisfied in a full sense, or reasonably full sense, could this not carry within it the seed of a rebellion against Castro in the future?

**Dr. Ellis:** That might be true, but if they have never had land, and if they have a job and a little better house to live in, better food, better clothes, and have worked 12 months in the year, and get that with a certain amount of security which they have never had in their lives before, I question their going too far in order to get that land as their own property.

There are many Cubans who have had what they call *finca* rights to land. They couldn't buy, they couldn't get titles to the land, but they could get the right to farm that land. There were quite a number of them in certain sections who farmed land and in some cases produced sugar cane. But sugar cane had to be sold to the sugar companies. And they would carry that in ox carts down to the places where it was loaded on trains and transported to sugar mills. If these people are given some other employment where they can make additional money and still take care of their sugar cane, which in certain sections of the year doesn't require much attention, it probably would mean that they would not rise against the government because they would be better off than they were before. Now they are working for the government. But take the industrial centers where stores and industries have been taken over, and owners are required to pay the same salary the whole year round. This, I think, is more likely to provoke an uprising: The government lowered salaries and fired quite a number of persons so that a large number are now unemployed. The government wouldn't allow these companies to fire people; now the government has done the firing, and a great many people who worked in industries are now out of work. They say unemployment has increased tremendously. If this is true this is where there would be more likelihood of an uprising.

**Dr. Strody:** Americans are rather self-satisfied, perhaps too self-satisfied, with regard to their kindly attitudes, their good neighbor policies, their Point Four programs and so on. In the face of this I think a great many Americans are distressed in feeling that this is evidence that in some way or other our spirit of kindness and helpfulness has broken down. Why would a close neighbor turn to Russia for aid? Are there reasons underlying this hostility, and why did the

## INTERVIEWERS

Dr. Ralph Strody, general secretary, Commission on Public Relations and Methodist Information; Dr. L. Scott Allen, editor CENTRAL CHRISTIAN ADVOCATE; Mr. Edwin H. Maynard, editor, The Methodist Story, and Dr. Leland D. Case, editorial director, TOGETHER/CHRISTIAN ADVOCATE.

*hostility to the United States become a necessary part in Castro's promotion of his revolution?*

**Dr. Ellis:** The average Cuban has become very doubtful about the interest of the United States in Cubans as persons. Our last two ambassadors there during Batista's regime bolstered, in every possible way, American business and insisted on special privileges for American businessmen. The average Cuban was quite sure that United States was friendly in order to keep Cuba safe for American big business. Some other people would say it this way: They believe that Guevara, the Argentinean who went with Castro, was an out-and-out Communist from the start; that he had had unpleasant experiences in Argentina and was in Mexico hating America and Americans. He and Castro made plans and these plans included the "hate United States" campaign. I don't know whether this is true or not. Another guess is that Mr. Castro was rather favorable and friendly to the United States before he came to the United States and was invited to speak before the American press. At that time he was not shown courtesies by the United States State Department and the United States government, and was treated as a guest of the American press, but not as a guest of the United States. However much that may have been justified is not the question. After his return to Cuba, and from that day on, many noticed a difference in Castro's attitude. If the United States government, the Secretary of State, or someone else, had invited Castro to sit down and discuss what he really wanted to do in Cuba, and if the U.S. had asked the question, "Can we in the United States help you do this?" there might have been a difference.

Another thought is that when Castro came to the United Nations meeting an unnecessary fuss was raised in the United States. However, he really came prepared for opposition and had planned to return to Cuba and begin his hate program. In any case, it was at that time that some of our leading church people in Cuba advised missionaries to withdraw, for they then became liabilities to the church there. Some said, "We cannot be friendly with you now without drawing suspicion to us." As missionaries talked confidentially with Cuban colleagues, they were told, "We believe now, in the face of this present situation, that the wisest thing for you to do it to go home, and let us do our best to carry on the work of the church here."

**Miss Derby:** There also has been an increasing emphasis on nationalism. The first time I went to Cuba I couldn't believe the way they were so willing to have Americans doing everything. They were willing to have their conference

director of youth come over here and get directions about how to carry on a youth program in Cuba. And where I had come from in other Latin American countries they were so independent they would not take a program that was handed down from the United States. I couldn't understand this until I realized that this was the attitude of all of Cuba. People were coming and going continually; many had family connections over here. When you become independent you can stand up and talk back to people and assert your rights and act a little like an adolescent who has recently become independent; that's the way we treated Cuba. We didn't say, "Come in, let's talk this over man to man." Instead, we treated them like spoiled children.

**Dr. Allen:** *To what extent do you feel this attitude is an expression of economic resentment against the United States?*

**Miss Derby:** I think there is a lot of it. They resent our having so much and the fact that so much of all the wealth of Cuba was really in the hands of Americans. And we dictated policies to them about sugar selling and a lot of other things. We thought we were doing it for their good, but I think this is only a part of the story.

In order to keep people together it's much easier to keep them together against something than for something. Whipping up hatred against the United States was one way of getting backing and keeping people united against something. I think this is the strategy that has been used.

**Mr. Maynard:** *We have had a disruption of relationships, and a withdrawal of our American Methodist missionaries. What kind of a church have we built in Cuba in the 40 or 50 years that we have been down there? Have our policies as missionaries built an independent church? How are these Cuban Methodists going to get along now that they are very much on their own?*

**Dr. Ellis:** To a large extent the policy of the church has been wise and successful. The early missionaries began selecting leaders among the Cuban people. They began the schools very early in the work there and began to educate quite a large number of people. We find an unusually large number of good teachers and strong lay people as well as preachers. The preachers are well trained, and they are found all over the island, a large number of them graduates of theological schools. Some of them have had additional training here in the United States. We have given scholarships and helped to bring many of the leaders in educational work here to the states for training.

Then, there has been a good program of leadership education through the years to prepare lay people for responsibility. We feel we have some strong leaders there. There are about 65 Cuban preachers, but maybe some seven or eight of them have had to come out.

I say had to come out. At least, they felt that they ought to come out, and some few of them have been able to send their families, because they were afraid that the young people would become wards of the state or would have to go through indoctrination.

But we have the feeling, I think, that there is some strong leadership in Cuba, and if that leadership can keep its consistency, its feeling of strength, and work together, there is no reason why the Church in Cuba may not be strong for quite a while. We hope that they will be able to weather the storm until something happens to bring another day when there will be a little less of the present tension that we now find in Cuba.

**Miss Derby:** One of the leaders said the other day when asked what would happen to the seminary if all funds were cut off. "Well, we'd manage some way." And I think this is the picture they have. They are willing to sacrifice in order for the church to go on. They'll band together and find some way to do it.

**Dr. Case:** *The Catholic Church has become identified with opposition to Castro. Are the Protestants also lining up in that way?*

**Dr. Ellis:** That's a hard question. I don't believe, in the first place, that the Catholic Church has lined up against Castro. Some of their outstanding leaders have. But the Catholic Church as a whole never lines up on one side or the other on a question. They have always lined up in such a way that which ever way the wind blows, they are all right. And that's what has happened in Cuba right now. The Catholic Church is on both sides of the fence. If it goes one way this group is all right, and if it goes the other way the other group is all right. Now I don't think that has happened to the Protestant church, but a great many of the leaders in most of the Protestant churches have taken a "middle" position. They have not come out in opposition to Castro and his regime. But they have come out in an interpretation of the Gospel message which does, if you apply it, put them definitely in opposition to many things that are to be found in the regime, although with a social concern which Castro claims that he shares. The only difference is that Castro claims he's going to do in a few years what we would take a lifetime to bring about.

"The church has been promising you these things," he tells the people, "but



Panel members, left to right: Dr. Ralph Stoady, Dr. L. Scott Allen, Dr. James Ellis, Miss Marian Derby, Mr. E. H. Maynard, and Dr. L. D. Case.

"we're going to give you in three years all the things the church has been promising all the time—this thing of social justice, the better way of life, better housing, and many other things." Now against what the government is trying to do, this may be interpreted as not showing the courage some people think Protestants ought to have, and it may mean they will take longer to do the job they're trying to do.

**Dr. Allen:** What do you see as the future of The Methodist Church in Cuba so far as self-help is concerned?

**Dr. Ellis:** In the last two years there has been an advance movement by the churches in Cuba, approved by their annual conference, to organize new churches, to secure and help to prepare a larger number of pastors, and to go out into the rural sections with evangelistic programs. Part of that program carried with it the idea of 50 two-year volunteers to live on a subsistence salary for two years. They also plan to secure and train 100 lay preachers who will be able to hold services regularly in new churches and new sections; to enlist 1,000 laymen in the churches who have special preparation to secure at least 5,000 children for membership in the various Sunday schools of the island. And then, Fishers of Men, 500 laymen for this work, plan to secure at least 2,500 adults and bring them into Sunday school and church and into training classes where they might be prepared not only for church membership but for church service. In the last two years there has been a 15 per cent increase each year over what they were giving before that. There is a goal of at least \$100,000 in four years for church extension. That goal has been more than reached in promises for the

four years, and during the first year over \$25,000 was actually paid. There is enthusiasm and there is confidence on the part of the church, and there is a larger church attendance in all of the churches of the island as a result of these efforts. And the plan was to wait until February 8 before beginning the second semester of the theological school in order that all the students in the school might go out into the rural sections for one full month of evangelistic effort in order to reach people who are not being contacted at all at present by the Protestant church message.

**Dr. Allen:** Do you interpret this as a call for indigenous leadership?

**Dr. Ellis:** I think very definitely it is. I think it is a recognition by the Church that they must discover more ability among their own people and enlist them in service.

**Miss Derby:** I'd just like to say that in November when we met with a couple of the district superintendents who had come up from down there, they said that they didn't have just 50 C-2s who had volunteered, they'd had 100 young people who had volunteered. There is a real enthusiasm for the program. There is also a new emphasis on literature for people who have recently learned to read or people who have not been accustomed to reading. This was sparked by a gift from the Florida Conference Woman's Society. They have now published the first two little books on the life of Jesus and four other small booklets with good illustrations, large print, simple vocabulary, which are being widely sold through variety stores, on bookstands, and through the Protestant churches. As one leader remarked, "It may be that the

Communists will teach the people to read, but we're going to give them the reading material." And this is very important, of course.

**Mr. Maynard:** We've heard a great deal about nationalization of property. Is the Church able to hang onto its property in Cuba?

**Dr. Ellis:** Yes. Up until the present time we have not lost any property.

**Mr. Maynard:** How about the youth camp?

**Dr. Ellis:** The youth camp has been temporarily taken over, but it has not been taken over in the sense that we know that they mean never to turn it back. There have been two or three other pieces of property that the government is now using in one form or another, but not in the sense that they have said that they were going to take it permanently.

**Mr. Maynard:** Are the schools all open?

**Dr. Ellis:** Our schools are all open and none of our churches have been taken away.

**Miss Derby:** Schools all have good Cuban directors and Cuban teachers who are taking the places of the missionaries who came out. These are good strong Protestant Cuban teachers.

**Dr. Case:** All of us are grateful to you two especially, and certainly to all who have participated here as well, for this informative discussion. This matter concerns all of us, not only as citizens of the United States, but as members of The Methodist Church. Thank you.

# Books of interest to pastors

**The Labyrinthine Ways of Graham Greene**, by Francis L. Kunkel, Sheed and Ward, 182 pp., \$3.50.

**Reviewer:** JAMES R. UHLINGER is pastor at Wesley Methodist Church, Worcester, Mass.

The intricate maze of people and forces, images and symbolisms, that fill the pages of Graham Greene's writings is given form and pattern through this penetrating analysis by Francis Kunkel. For the first time the total impact of the British novelist, playwright, essayist, and critic is assessed with clarity.

Five divisions for the copious writings of the contemporary Catholic author are established: travel books and collected essays, the early novels, the "entertainments," the Catholic novels, and the plays. Interestingly enough, it was the "entertainments" that launched Graham Greene to literary fame. These popular whodunits won acclaim with critics and film-makers, filled as they are with the melodramatic, violence, lively plots, and happy endings. "Psychological thrillers" best describes the category.

For Graham Greene, man is the inhabitant of two lands. Life is something lived on the border between love and hate, good and evil, heaven and hell. While G. K. Chesterton presents the riddle of the universe centering in the problem of the good, Greene turns to the problem of the evil, and the smell of sulphur is in the air. Occasionally the evil in the social order comes in for attack, but more often it is the deep, dark evil within man that is elaborated.

Strong influences of Conrad, Hardy, Dostoevsky, and Henry James permeate the moods and motion of Graham Greene's books. His leading characters fall into two groups: those who never learn anything in this life, and those who finally realize that the only thing worse than not getting your own way is getting your own way.

The later novels openly offer Roman Catholic doctrine. They are about Catholics as such, and the plots revolve around essentially Roman Catholic elements. Yet, they present a religious view of life without being sectarian. His priests, far from being pious conformists, assume the roles of outlaw and scapegoat, according to author Kunkel.

Ministers will find a fascinating delin-

eation of the role of the priest in the last section on "The Plays." Greene has little time for holiness, piety, success, charm, self-esteem, and community recognition in his image of the priest. To the contrary, he favors belief in miracles and in God's mercy, compassion for human suffering, broad-mindedness, tolerance, human warmth, and, most of all, humility as the priestly virtues.

**The Eucharist and Liturgical Renewal**, edited by Massey Hamilton Shepherd, Jr., Oxford University Press, 143 pp., \$3.

**Reviewer:** R. P. MARSHALL is pastor of the Summerdale Methodist Church, Summerdale, Pa.

What does this book have to say to Methodists? Very much. For one thing, it gives a true picture of the liturgical movement in Protestantism, and that is important, for few Methodists know much about this movement, although they have benefitted by the backwash of the wave generated by it.

Dealing with the relationships of the liturgical movement to Eucharistic worship in its various aspects, the writers of the addresses have answered questions which needed answering. How do we relate the Holy Communion to daily life, to lay service, to Bible reading?

Possibly the most valuable feature of the book is its explanation of the meaning of liturgical movement, which, in the minds of most Protestant ministers and laymen is associated with correct ceremonial, clergy dress. Nothing could be further from the truth, for the liturgical movement in Protestant and Roman circles is concerned with the meaning of worship, not its ceremonial manifestations. The plain truth is, as stated by Professor Alexander Schmemann, that "The real Liturgical Movement did not grow out of a 'rubricistic' curiosity or an interest in liturgical colors.

It began with a strange shock experienced by some Christians when, after centuries and centuries, they realized suddenly that Christ really had said, 'Take, eat, this my body'—and it is not taken, not eaten. Or, as a Roman Catholic priest wrote, 'I was a priest for 40 years before I knew what Easter meant in the life of the Church.' And this is why we need a liturgical revival."

As the title of the book implies, this is a study of the implications of liturgical worship. The writers believe that there is no real liturgical worship which does not center around Holy Communion. In this they agree with their brethren in the various Protestant and Roman liturgical societies which seek to discover again the devotion, consecration, and Christian love which animated the Church in its early days.

**American Culture and Catholic Schools**, by Emmett McLoughlin, Lyle Stuart, 288 pp., \$4.95.

**Reviewer:** DOUGLAS E. JACKSON is professor of sociology of religion at Perkins School of Theology, Southern Methodist University.

Emmett McLoughlin, an ex-priest of the Roman Catholic Church, wrote of his struggle for spiritual freedom in an earlier best seller, *People's Padre* (Beacon Press, \$3.50). Despite organized efforts to prevent circulation of his earlier book it has sold nearly 250,000 copies. It may be expected that this volume will be the object of similar censorship attempts.

The bitter experiences of the author leap forth from every page. The words used are frequently surcharged with emotion. It is probable that the impact of this book upon the average reader will derive as much from the emotional tone as from the material presented.

McLoughlin presents documentation of many items of Roman Catholic belief and practice which are most offensive to American Protestants. Some material presented is of a personal nature and thus does not yield to checks for authenticity. As far as could be ascertained, the book is factual although definitely biased.

The major thesis of the book might well be stated: Roman Catholic parochial schools are quite ineffective in academic or cultural education, but they constitute the chief instrument by which indoctrination into the Roman Catholic system of beliefs and practices is effectuated. The book cites various evidences to indicate the inferior preparation for college secured from attendance at parochial schools. From his experiences, both as student and teacher in Catholic schools, he describes those moral teachings which run counter to the mores of Protestant America.

According to the author adult indoctrination is maintained through censorship and Catholic "journalism." Censorship is exerted through the Index, the National Organization for Decent Literature, the Legion of Decency, and financial pressure upon secular periodicals. *Our Sunday Visitor*, a Catholic weekly, published in 1951 a booklet which attacked Bishop Oxnam, Dr. John Mackay, and other noted Protestant churchmen by labeling them Communist sympathizers and allies of Stalin. The diocesan

papers also have attacked Bishop Oxnam. McLoughlin is also greatly exercised about the continuing efforts of the Roman Catholic Church to secure governmental funds for its various enterprises. Particularly of concern to him is the distribution of nearly 80 per cent of the Federal funds for non-profit church hospitals to the Roman Church. From his personal experience he notes that these Roman Catholic hospitals demand that the doctors and nurses conform to the rules of the Roman Church, even when these rules conflict with medical ethics.

It is the belief of the author that more than a majority of the American Roman Catholics are not subject to the discipline of the church. He quotes extensively from Roman Catholic laymen as they criticize undemocratic church practices. However, inadequate attention is devoted to the ferment which exists within the Roman Catholic Church. Not only laymen, but numerous clerics within the church are deeply interested in making the Roman Catholic Church more democratic.

McLoughlin's book is worth reading, but its value would have been greatly augmented if the arguments were presented less emotionally. Due to the bias of the book, anyone who reads it should also read either chapter 17 of John C. Bennett's *Christians and the State* (Chas. Scribner, \$4.50).

**The Recovery of the Teaching Ministry**, by J. Stanley Glen. Westminster Press, 125 pp., \$2.75.

**Reviewer:** HOWARD GRIMES is professor of Christian education, Perkins School of Theology, Dallas, Tex.

There is "a strange subordination of the teaching function" to the other aspects of the life of the church, insists Dr. Glen. This is illustrated by the emphasis on the subjective and the noumenal as opposed to the intellectual content of the tradition. The tradition, especially as found in the Bible, is the concern of teaching.

The author does not see the intellectual in conflict with revelation but rather as supplementary to it. Grace and truth are integrally related. Teaching, which is concerned primarily with truth (*dida- che*), and preaching, which is concerned principally with revelation (*kerygma*), are both necessary if the Gospel is to be made understandable and relevant to modern man.

Like all attempts to distinguish between preaching and teaching, this one is not entirely satisfactory. Dr. Glen admits that preaching must include teaching. Is it not equally clear that teaching may be a means of revelation? Ought not teaching also to be concerned with grace?

There also seems to be undue pre-occupation with the *instructional* side of

teaching, not enough with *nurture*. Dr. Glen fails to take into account those views of Christian teaching which see it as both *relational* and *transmissive*.

**Jesus in the Gospel of Matthew**, by Edward P. Blair. Abingdon Press, \$3.

**Reviewer:** JAMES J. WILLIAMS, a Methodist minister, is instructor in religion, Elmhurst College, Elmhurst, Ill.

A book by a distinguished teacher excites the interest and hopes of those who have previously learned from him. Professor Blair's book will not disappoint the reader who is willing to work diligently with the text of Matthew as he allows this book to be his guide. As a good teacher does not permit himself to become a crutch for a lazy student, so this book is no substitute for, but a guide to, the very difficult work of studying Matthew.

The title of this book is apt. In the author's words, his purpose is "to define as sharply as possible the character of Matthew's portrait of Jesus." Stated negatively, the author is not in this book probing behind the Gospel of Matthew to discover the historical Jesus uncluttered by later tradition. Instead, Professor Blair probes into the Gospel itself to discover its author's message about Jesus. He answers the question regarding Matthew's portrait of Christ in terms of the category of authority. The occasion which prompted the writing of this Gospel was the strife between church and synagogue not long after the two had separated. The burning issue was why Jesus should be considered the ultimate authority for faith. Matthew answered this question by his selection and arrangement of material. Time and again the author demonstrates Matthew's intention by comparing Matthew's use of his sources Mark and Q with the accounts as they appear in Mark and Luke.

This book is not a substitute for a commentary. It does not begin with Matthew 1:1 and explicate each pericope through the Gospel. Instead, it offers the pastor an opportunity to pull together related portions of Matthew's portrait of Jesus. There are, for instance, studies of Matthew's understanding of Jesus as Messiah, Son of man, and Son of God, in which the relevant material from throughout the Gospel is brought together and given a chance to illuminate the question of the meaning of Christ.

For the pastor, this book provides two secondary services. The first is a concise summary of current scholarly opinion on the issues being discussed in this book. Professor Blair gives an understanding exposition of views contrary to his own. Secondly, he does not hesitate to give his own views and his methods of arriving at them.

The pastor who has a mandate to understand the Bible will find in Professor

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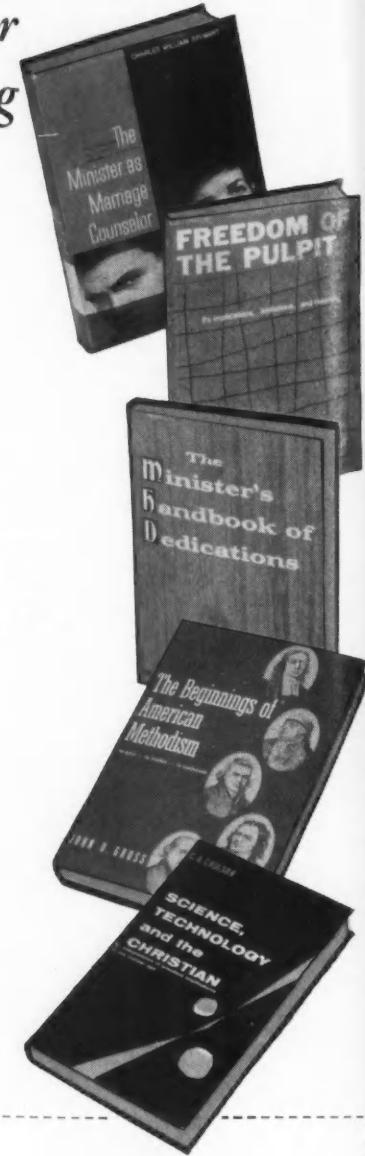
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## paperbacks

Browsing through recent paperbacks of general interest to the pastor:

With seminary students flocking to the New Reformation banner, the appearance of Walter Rauschenbusch's *A Theology for the Social Gospel* (Abingdon, \$1.75) is a welcome sight on the paperback shelf. His strong kingdom of God emphasis gave American Protestantism a zeal that it must never lose, regardless of how much it reappraises its doctrine of man. This is Rauschenbusch's last book, providing a systematic theology to support his social concern.

Another paperback from Abingdon in its Apex series is Otto J. Baab's *The Theology of the Old Testament* (\$1.50). Baab was a professor at Garrett until his death in 1958. His book provides a unity to the Old Testament for those pastors who still feel that modern scholarship left sacred writings in fragments.

Seward Hiltner, whose recent *Preface to Pastoral Theology* (Abingdon \$4.) has established him as a leader in relating theology to the practical concerns of pastoral care, now has his *The Counselor in Counseling* (Abingdon, \$1.25) in paperback. In this volume Hiltner focuses, as the title suggests, on the counselor, and warns us to watch for those below-the-surface feelings we communicate even when maintaining a pious front.

Hiltner's book was originally published in 1950. Baab's work was first written in 1949. These are valuable reissues, but it would be helpful if the publishers had provided an introductory statement to give the 1961 student a proper perspective on the authors. This would be especially valuable with the 1917 Rauschenbusch volume.

With the increased interest in the theology of the Reformers (noted above) pastors will appreciate the appearance of F. C. Copleston's *Medieval Philosophy* (Harper's, \$1.35). One can't fully appreciate Luther's theological revolt without knowing something of the philosophy which nurtured him. Another kind of philosophy—Jewish existentialism—is represented among the new paperback titles by Martin Buber's *Two Types of Faith* (Harper's, \$1.25), a study of an interpretation of Judaism and Christianity.

Pastors who feel that literature has something to say for and to the faith will appreciate *The Young Rebel in American Literature* (Praeger, \$1.50), edited by Carl Bode, and containing essays on writers that range from Thoreau to Faulkner. Another collection of essays, *The Voice Out of the Whirlwind: The Book of Job* (Chandler, \$2.25), is a thorough literary analysis of Job.

—JAMES M. WALL

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# ADVOCATE

## Special Report

### Roll Call for 6,000,000

WITH agile mind, strong stomach, and real effort, one might find a thread of humaneness or even charity in the acts of those responsible for the mass killings among Europe's Jews.

A minute quantum of decency was only relative to their worst. In a weak moment a guard might let someone stop to pray, eat, or drink, or give some such pittance of courtesy. Hungarian Jews said of one official "He saved more Jews than he killed. He was one of the good ones." Or, occasionally, there was detected a bit of joviality from Adolf Eichmann, chief exterminator, and until recently probably the world's "most-wanted criminal." His up-coming trial in Israel on 15 counts centering around exterminations of nearly 6 million Jews in World War II, however, is not expected to produce any light touches.

It may help Eichmann, if it is found as Israeli sources indicate, that he made great efforts to get Jews out of Germany alive before the gassing program started, and that he did not extort money from Jews though he apparently let underlings do so.

The twisted minds that created a "theology" for the Reich, who took the *hakenkreuz* or hooked cross as symbol, could also show flashes of piety or remorse. One "philosopher" tried to prove Jesus was Aryan, and Herman Goebbels, their public relations man, wrote *The Wanderer*, a play about Christ. In *Rise and Fall of the Third Reich* (Simon and Shuster, \$10), William L. Shirer quotes a Nazi doctor and one-time member of the Harvard Medical School faculty. "You have placed the mark of Cain on my forehead," he said at his trial, asking for the death sentence for himself. "Any physician who committed the crimes I am charged with deserves to be killed."

Eichmann studied briefly in a Protestant theological school, took Hebrew with a venerable Berlin rabbi, and was a keen student of Jewish lore, ancient and modern. He set up the Nazis' "Jewish museum" and had his superiors believing he could speak Jewish, Yiddish, and Arabic fluently. He was a member of the weird non-Christian church, patterned by the Nazis on ancient pagan worship. In true Wagnerian style, ceremonies were held outdoors before the stone of the god Wotan. The "minister," a man of party-philosopher Alfred Rosenberg rather than of God, might preach on the virtues of racial purity.

Eichmann was completely a "company man" and sales promotion manager, urging always that quotas be kept. "Get the box cars (he called them peoples' corpse cars) filled and off on time, or else," was a typical order.

Some have feared the trial might be an attempt to forge some sort of a "moral empire" of Jewry, in the light of Premier Ben-Gurion's outlawing of the diaspora and insistence that all Jews live in Israel, and his sending of formal notes to 21 governments after last year's swastika

incidents. In a specially prepared statement to CHRISTIAN ADVOCATE, Clarence L. Coleman, president of the American Council for Judaism, said he fears it may become a "show trial" (Israel calls it an historical trial), and that the prosecutors are "defendants before the bar of civilization." Granting Eichmann is "self-implicated," he said, Israel, "in the face of international disapproval took the right to hold the trial and created more problems for civilized society . . . than it is likely to resolve." It does injury to the right of political asylum, he said. The council opposes Zionism.

Eichmann got to Argentina during Peron's rule, not with a visa but on an Italian Red Cross document from the Vatican relief agency. Though several prominent Nazis were being harbored openly, apparently authorities did not know he was there. Eichmann fled to Bolivia when Peron fell, returned later and was captured by Israeli volunteers and turned over to their government.

Since the U.S. backed Israel when the "kidnapping" matter came up in the UN, and since through the Connally Amendment it decides for itself if a question before the World Court concerning the U.S. can be heard (see *Powwow*, p. 20-23, March TOGETHER), it is not likely to intervene. The Security Council declaration was mild, and the case closed as far as that body was concerned.

The issue is a moral one, says Rabbi David Polish, visiting lecturer in Old Testament at Garrett Biblical Institute, and Israel is justified in acting for the Jews. There were no laws on genocide at the time of the Nuremberg trials, though Israel now has such laws. Declining to comment on the legal aspect, the rabbi said he knew of a case in which Germany failed to get a Nazi criminal out of Argentina. As to Ben-Gurion's views, he said the Premier was speaking to orthodox Jews only, in urging return to Israel. Ben-Gurion, he added, has had serious disagreements with large segments of Jews in other countries.

Hitler always said he would "rid the world of an international conspiracy of Jewry," sending Eichmann to many countries, even Monaco, for "roundups," and ferrying some in from Algiers. The list of 11 million Jews marked for extinction included figures on the Jewish population in every European nation. It is argued by some that Ben-Gurion, in calling Eichmann "murderer of 6 million Jews" prejudices a fair trial. However, Telford Taylor, chief prosecutor at Nuremberg, wrote in the *New York Times Magazine* recently that the then Chief Justice of the U.S. wrote privately that he would rather have seen the German leaders punished for being a bad lot without resort to law.

In any event, this strange and morbid trial with its legal and religious questions defying clear answers will attract the attention of a world which wishes it could forget its past and ignore its future. Eichmann, symbol of man's inhumanity to man, rises up to permit neither.

# NEWS and trends

## LOOK TO STRONGER STANDS ON FILMS, TELEVISION

New and stronger goals on Christian broadcasting, and the stand that the churches should take on entertainment films, highlighted the annual meeting in New York of the National Council of Churches Broadcast and Film Commission's board of managers.

Its new president is Harvard-trained Dr. Harry Spencer of Nashville, general secretary of the Methodist Television, Radio, and Film Commission. He has been chairman of RAVEMCCO, the mass communications committee of the NCC division of foreign missions.

The BFC is the agency through which 34 Protestant and Orthodox church bodies develop broadcasts and motion pictures. It also has liaison with those industries.

One resolution made at the meeting asks the BFC staff to experiment with possible selection and vigorous support of a number of films each year as constructive means of stimulating production and patronage of better ones.

It suggests that there be impressed on radio-TV people the importance of scheduling religious programs so as not to conflict with Sunday worship services.

The NCC board of managers has voted to continue its BFC West Coast Office, reversing a decision of the board's executive committee to transfer it to New York. This had been seen as a step curtailing the office's autonomy in speaking out on the content of motion pictures. The board urged rather that it be strengthened, thus assuring it of additional financing.

The office and its director, out-spoken George A. Heimrich, have been objects of much controversy since 1959 when he hit the "increasing portrayal of sex and violence," and hinted that some films might be boycotted.

The West Coast Office has proposed a reviewing board for motion pictures.

### Methodists Back Voting Rights

Methodists in at least two African countries, both in the periphery of the Congo rebellion and both potential trouble spots, have taken steps to help the African vote and to be heard in government circles.

In Southern Rhodesia, the Methodist Church has proposed a plan to enable Africans to elect 12 to 15 more members

to Parliament. "Special representatives" would be eliminated, and constituencies based on the number of potential voters rather than on the number of actual voters as at present.

Africans have not bothered registering, said a Methodist source, as they could have only a minority vote.

The Methodist plan was received unfavorably by the United Federal and Dominion Parties, it was said.

The Methodist synod in nearby Kenya had urged all Christians to turn out for the general elections in March when an African majority government comes to power in that British colony.

The message, read in all Methodist churches there, welcomed the advance toward national independence, and said Christians have a vital part to play in this development.

It warned that "social strife can so easily develop during such a time" as the elections, and asked all Methodists to refrain from any words or actions likely to encourage political, tribal, or racial bitterness. It urged voters to study the principles and policies of candidates "before making a prayerful decision."

### Form New Mission Board for Latin America

In line with new emphasis on and interest in Latin America is the formation of a Latin American Board of Methodist Missions.

It is the first joint project of and for the 10 countries in which there is Methodist work, and is an example of increasing internationalization of Methodism. It will help the younger churches to become missionary-sending bodies.

President of the new board, formed at Lima, Peru, is Dr. Wenceslao Bahamonde of Lima.

Enthusiastically endorsing the move are the Cuban Annual Conference, the autonomous Methodist Church of Brazil, and the seven-country Latin American Central Conference.

Education and promotion work will be done in all 10 countries.

The new board has full endorsement and co-operation of the Methodist Board of Missions. The Interfield Consultation office gave \$350 initially, and two South Central Jurisdiction groups money to help pay secretarial help for two years.

Though it means financial sacrifice for the Latin American church, said Dr. Murray Dickson, they are eager to become full partners in the worldwide mission of the Church. He is the board's executive secretary, and Methodist missionary to Brazil.

### More Protest Made on Controversial Film

A report on the film *Operation Abolition* was given by Methodist Bishop John Wesley Lord of Washington, D.C., before a recent meeting of the National Council of Churches general board. He is its vice chairman.

After a study of published accounts and eyewitness reports of the student demonstrations depicted by the film, the board questioned its accuracy. It cautioned churches against showing it without an accompanying presentation of "all available facts." (See p. 21, March 2.)

Many local churches in the U.S. are being pressured to exhibit the film, it was said. It shows how a small group of Communists and Communist-sympathizers last May allegedly promoted demonstrations by college students, during hearings of the House Un-American Activities Committee held in San Francisco.

An investigation of the film has been asked by the National Student Christian Federation's steering committee. It urged the U.S. Attorney General's office and the House of Representatives special committee to review the film and decide on "its true historical sequence and balanced narrative implications."

It declared that the House Committee's purpose in sponsoring it was to "demonstrate that the protests were secretly inspired and manipulated by the Communist Party." It deplored the "guilt by association implied throughout the film" and voiced concern for the "developing tendency of persons and groups within our society to limit freedom of speech and association."

The national student federation, with a membership of about 500,000, represents national student organizations of 12 Protestant denominations, the YMCA and YWCA, and regional associations of theological students. The steering committee was meeting in connection with the National Council of Churches Division of Christian Education, with which NSCF is affiliated.

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Council of Churches' 50-member board of directors has passed a resolution urging caution on member churches in showing the film. It noted that the picture has no standard credits and its producer is not identified, and cites "many responsible publications" which have reported that it "presents an inaccurate account of the events."

Among them are the San Francisco Examiner, the Chronicle, Christian Century, the Washington Post, Milwaukee Journal, and San Francisco News Call Bulletin.

## Accept Hymn Texts, Tunes

Manuscripts of new hymn texts and tunes are being received by the hymnal revision committee of the Methodist Publishing House, 201 Eighth Ave., So., Nashville 3, Tenn. All will be acknowledged, he said, but none returned unless postage is enclosed.

They should be sent, according to the Rev. Carlton R. Young, Hymnal editor, to the committee, care of The Methodist Publishing House, 201 Eighth Ave., So., Nashville 3, Tenn. All will be acknowledged, he said, but none returned unless postage is enclosed.

## Calling All PKs

"I'm glad I was brought up in a parsonage" might be said to be the creed of the PKs of America.

So far, formal organization of the Preacher's Kids of America consists of the signing up of about 100 in seven states, with a pledge originated by the founder, the Rev. D. R. Davis of Chillicothe, Mo. It makes one a life member in the grand chapter of PKs, and says "... I am a PK, and in my daily walk I will strive to live up to the ideals of my father."

The 87-year-old minister began the interdenominational group last June.

## Urge Wider Use of News

More use of news material on religion and its deepest concerns was urged at the Associated Church Press first national workshop on editorial procedures, held recently in Nashville.

Too much space in religious publications goes to sentimental, peace-of-mind,

## dates of interest

MAY 12-14—Methodist Board of Education Regional Young Adult Workshop on Churchmanship, Osgood House near Boston, Mass.

JUNE 9-11—Workshop on Churchmanship, at the Board's Headquarters, Nashville, Tenn.

JULY 9-14—Iowa Area Summer School of Christian Leadership.

JULY 10-13—Texas Pastors' School, Southwestern University, Georgetown, Tex.

JULY 11-12—Annual meeting, Commission on Promotion and Cultivation, at Methodist Theological Seminary, Delaware, Ohio.

JULY 12-17—National Fellowship of Indian Workers, Estes Park, Colo.

JULY 12-19—New England School of Alcohol Studies, Boston, Mass.

JULY 14-16, Third National Conference of Methodist Men, Purdue University, Lafayette, Ind.

allswellwiththeworld copy and theological gobbledegook, declared Elmer Kraemer, editor of *Lutheran Layman*. He called for clear and objective writing, not cluttered by clichés and obvious program promotion. He voiced concern that the religious journal of news and opinion is passing from the scene at a time when the secular press is speaking out on religious issues through news and other editorial content.

Courage and vision in editorial policies were cited by Dr. D. Wayne Rowland, head of Texas Christian University's journalism department. "Place vital concerns of religion forcibly on the sounding boards provided by the church press," he advised the editors.

The feature story is an untapped resource in many religious publications, said Dr. James E. Sellers of the Vanderbilt Divinity School.

## Find Co-Existence—Or Else

The national anthem may become *I Ain't Got Long to Stay Here*, if the U.S. fails to find a means of co-existence with the Communist powers, says Methodist Bishop John Owen Smith of Atlanta.

"Isolationism is dead along with imperialism," he told some 1,000 delegates at the annual Methodist camp meeting at St. Simon's Island, Ga. The dangerous thing, he said, is that "we've been pushed under one roof and nobody has the slightest idea how to get from one room to another."

## 'Not Preparing for Communism'

Charges that the World Council of Churches has "un-Christian tendencies and doctrine" and was "preparing the road for Communism" have been denied by Dr. W. A. Visser 't Hooft, WCC General Secretary.

He said the charges had been made by two Dutch Reformed leaders in South Africa after a WCC-sponsored conference in December to discuss *apartheid* policies of the South African government. It included representatives of the eight member churches in South Africa. (See news story, p. 21, January 5, also *Special Report*, p. 20, December 22.)

Dr. 't Hooft explained that the WCC has clearly defined numerous and fundamental points of conflict between Christianity and Communism. He added that it has been claimed also that the council is a tool of the UN, and that it is influenced by the Roman Catholic Church.

## Reveals Extension Needs

There are needed 1,043 extension projects, including 831 new churches, in the next 10 years in the Methodist Southeastern Jurisdiction.

A survey headed by Bishop Paul N. Garber of Richmond, Va., revealed that initial costs of sites and first units would run over \$50 million.

## people going places

DR. J. ROBERT NELSON, former dean at Vanderbilt Divinity School and presently visiting professor of ecumenics, Princeton Theological Seminary—comes in June visiting professor of theology at United Theological College, Bangalore, South India. He will be delegate also to the World Council of Churches Third Assembly in October at New Delhi.

DR. WILLIAM C. FINCH, president of Southwestern University in Texas—becomes dean of Vanderbilt's divinity school.

SENIOR METHODIST BISHOP SHOT K. MONDOL of the Delhi, India, Area and Mrs. Mondol—formally presented to England's Queen Elizabeth and Prince Philip at a reception in the home of India's president, Rajendra Prasad.

SAMUEL W. WITWER, Chicago attorney—elected to membership on the Methodist Council on World Service and Finance, to fill a vacancy caused by the death of George B. McKibbin.

DR. THORVALD KALLSTAD, professor at the Scandinavian Methodist Theological



Dr. Kallstad

Dr. Heggy

Seminary in Goteborg—elected a member of Sweden's parliament.

DR. WILLY N. HEGGY, Norwegian-born Methodist minister, former pastor in Virginia and staff member of the *Upper Room* international edition—has returned to missionary service in Algeria.

DR. VERSILE D. BENTLEY, executive secretary of the Detroit Annual Conference Endowment Fund Commission—named to the General Board of Pensions staff.

PASTOR CHARLES WESTPHAL, 63, a vice president of France's Protestant Federation—becomes president to succeed Dr. Marc Boegner, who resigned at 80.

THE REV. DONALD KUHN, former staff member of the Methodist Board of Temperance—returns to Washington as director of communications for the new Board of Christian Social Concerns.

Named to membership in the Methodist Hall of Fame in Philanthropy—ROBERT D. BLUE, former Iowa governor, and the REV. EDWIN O. COLE, retired Methodist minister and treasurer of the Eugene M. Cole Foundation.

DR. ARLAND F. CHRIST-JANER, vice president of St. John's College in Annapolis, Md.—named 10th president of Methodist-related Cornell College, Mt. Vernon, Iowa.

DR. EDWARD P. O'REAR, manager of Pacific Homes, Inc., in Southern California-Arizona Annual Conference—installed as president of the National Association of Methodist Hospitals and Homes, by Bishop Fred G. Holloway of Charleston, W.Va. DR. F. REID ISAAC of Baltimore, Md. is president-elect for 1962.

COL. CHARLES E. BROWN, JR., Methodist and top Protestant chaplain for the U.S. Army in Europe—is newest commandant of the Army Chaplains School, located at Fort Slocum, N.Y.

### IMPROVING YOUR CHURCH

## How to Have Several Buildings in One

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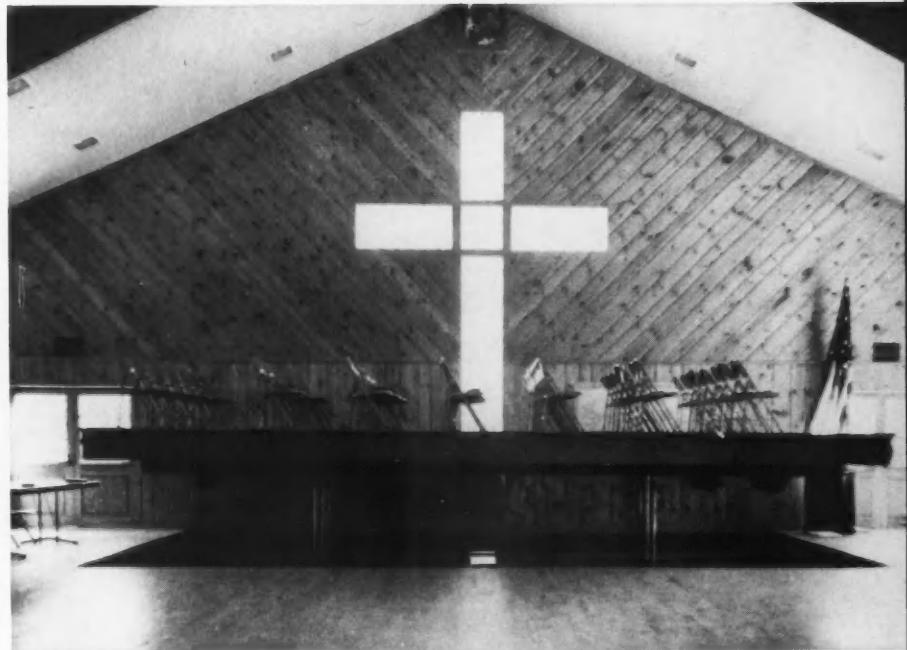
Members of the church shown devised a way to make the auditorium do the work of several buildings. Your church may be able to adapt their idea to its own needs.

Doing it themselves, these members built a 15x30 foot hydraulic platform lift. The only parts they didn't make were the hydraulic components. Members excavated the recess and built the platform, which they topped with flooring that matched the rest of the room.

As a result of this built-in versatility, when the platform is flush, the building becomes a large social hall or gymnasium for youth activities and sports. With the platform lifted (to various heights up to 36") the building is transformed into a banquet hall with a raised dais, an auditorium with a speaker's platform, or a theatre for dramas and choral programs.

To support the platform two hydraulic lifts were necessary. The lifts are operated through a small trap door in the floor at the corner of the room. The recess may be used for storage of extra folding chairs or other equipment.

The platform has seating capacity for 80 persons, and it can carry a load of 6,000 pounds, which is probably ample



for the program of most churches.

For more information about how they did it, and the hydraulic components,

write to *Improving Your Church*, CHRISTIAN ADVOCATE, Item 61B, 740 Rush St., Chicago 11, Ill.

## news digest

MEET IN BOSTON. The Methodist Council of Bishops will hold its meeting April 4-7 in Boston. Bishop James K. Mathews is host for a dinner in the new gymnasium of Boston University, with the Area's four conferences and many of their 733 Methodist churches represented.

SOMETHING OF A RECORD. For 56 consecutive years, Methodist-related National College in Kansas City has received a \$600 scholarship fund donation from Mrs. J. H. Mills of Tustin, Calif. She also has given \$5,000 for remodeling a women's lounge at the college.

EMPHASIZES EVANGELISM. With the aim of developing native leadership, the Protestant Episcopal Church in Puerto Rico has launched a drive for converts and for new congregations. It has asked the parent denomination for \$1 million, and 11 more priests.

LEADS STUDY GROUP. Dr. John J. O'Connor, a prominent Georgetown University educator, will direct a three-week college credit institute on human relations starting June 26 at Methodist-related American University, Washington, D.C.

SPENDS JEWISH WEEKEND. A weekend seminar on Judaism was held recently by First Methodist Church of Pittsfield, Mass. It voted \$500 for the program, which included visit of members to a synagogue, attendance at Sabbath services, and programs with Jewish teenagers and the synagogue's teachers.

MORE CREDIT UNIONS. Protestant groups now own and operate 370 credit unions, says the Credit Union National Association, Madison, Wisc. There were 41 formed in 1960. Baptists have the most, 114, and Methodists are second with 60.

DON'T KEEP THEM OUT. West African men and women who practice polygamy for economic reasons should not be barred from church membership, says a United Church of Christ official. This practice is losing converts to Islam, which is proselytizing heavily there, according to the Rev. Chester L. Marcus.

PRAISE FOR REFUGEE HELP. For accepting tubercular refugees, Canada has been hailed by the UN high commissioner on refugees, Felix Schnyder. A group of 114 is now being taken, with 212 previously accepted along with 340 members of their families.

NEW LEARNING AIDS. A tape recorded Bible, and tape recorded semi-

nary course for young ministers, are being undertaken by a firm in Opelika, Ala. The Bible will be published a book at a time with each to be recorded by a nationally known minister.

### Set Major Social Action Meet

U.S. Labor Secretary Arthur Goldberg will be one of the main speakers for the Methodist Convocation on Christian Social Concerns, set for April 24-28 in Washington, D.C.

With the theme *The Social Witness of the Church*, it is the first national social action gathering of the quadrennium, and is expected to draw more than 1,000 participants.

Mr. Goldberg will talk on *The Current Economic Situation*, and will be questioned by Irvin Miller, president of the National Council of Churches, and Dr. John McConnell, dean of the school of industrial relations at Methodist-related Cornell University in Iowa.

### For Methodist Travelers

An institute on overseasmanship, to help Methodists become "ambassadors for Christ" will be held June 30-July 3 at Methodist-related American University in Washington.

It is for such travelers as delegates to the World Methodist Conference, tourists, government people, military personnel, teachers, students, businessmen, and others.

Leadership will come from the university and from government agencies, and the sponsorship is by several Methodist Boards and Agencies. Registration may be made with the Rev. Brady Tyson at the university.

### New Data on Nazis

The Nazis decided as early as 1939 to exterminate Europe's Jews, according to Israeli sources who base the statement on Polish documents used as part of the evidence in the Adolf Eichmann case.

In Chicago recently for dedication of a memorial to the 6 million who died was Dr. Arieh Kubovy, director of the huge 25 million-document center at Yad Vashem in Jerusalem. It is considered the world's most extensive document file outside the U.S. and Russia, and was set up to gather as much information as possible on the 6 million, for use in the trial. Israel has granted posthumous citizenship to those who died.

Dr. Kubovy revealed the pre-war decision by Hitler. This is important, it was said, as the Nazis formerly on trial held that they saw the Jews as enemies of Germany in the war, even pressing the extreme view that in killing the Jews they were only doing what the rest of the world desired.

With the new information, however, the Jews can claim that one aim of the war was to destroy the Jews.

## WHO WILL WIN THE MINDS AND SOULS OF THE ASIAN PEOPLE?

Against the colorful and precarious panoply of Asia today, J. C. Pollock describes the continuing battle between Christianity and Communism. The author and his wife traveled 33,040 miles through 15 different countries (including India, Tibet, Laos, Indonesia, Burma, Japan), often on foot or in primitive canoes.

The author talked to high-ranking government officials (Nehru of India, U Nu of Burma), Princes and paupers, Christians and non-Christians alike. His account of their beliefs, their ancient ways of life, their political inclinations—and of those dedicated Christians who labor to bring the Gospel to these often forgotten people—makes a fascinating, fast-paced book.

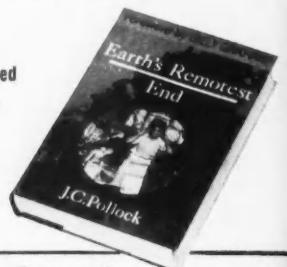
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